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INTERNATIONAL BIBLE STUDY.

June 7, 1882.—*Mark* III. 6-19.

"And the Pharisees went forth and straightway took counsel with the Herodians against him, how they might destroy him." These were respectable and influential men, whose word had no little weight with the rulers at Jerusalem. They did not propose to make away with Jesus by assassination, but by means of the constituted powers. Who was this dreadful man whom they thought it so necessary to destroy? What deadly acts was he committing? What was the particular act that stirred up their resentment so profoundly? He had by his mere word given power to a man with a withered arm, in the synagogue, to stretch out that arm whole. Why should this be such a deadly crime in their eyes? The cause of their hostility was that he had done this thing on the Sabbath, and brought upon them the reproach of teaching as a divine requirement what the miracle went to show was not. It was not at all zeal for the honour of God, but for their own authority that seemed to be impeached by the triumphant result of Christ's word. There is a great deal that passes for religious zeal, that is simply zeal for one's own opinion, one's position as an authoritative expounder of divine truth.

"A great multitude when they had heard what great things he did, came unto him." They came not merely from the outlying districts of Galilee, and not merely from other provinces of Palestine, but from countries round about, from Idumea and Tyre and Sidon. He was getting to be the desire of all nations, because he was scattering gifts that men felt their need of. It was not desirable that the streets of a city should be choked by this immense multitude, and Jesus went away from the town to the seashore; and gave directions that a little boat should wait upon him, as he was sometimes in danger of being crowded into the sea, through the eagerness of the multitude to get near him and touch him. Many of these were borne by others, being unable to walk. Imagine all the inmates of one of our large hospitals, brought to this man of Nazareth. There were possessed persons there, constrained by the spirits to bear testimony to him as the Son of God. These he expressly charged that they should not make such a report concerning him. He wished that men should recognize him, as Peter did, not by diabolic suggestion but by the Spirit of God. He now removes to a mountain, and certain of his disciples gather round him, in answer to a special summons directed to them individually. The sight of this great multitude from such distant places, the consideration of the hardships these poor sick people must have suffered by the way, also the thought that these pilgrimages were likely to increase instead of diminishing, led him to find a special providential indication that he should send forth his disciples clothed with his own authority to perform miracles and to preach the Gospel, The Gospel is aggressive; it goes after the people. It is easier for Mahomed to go to the mountain than for the mountain to go to Mahomed. But how much there is in our fine churches, that seems to say the mountain must come to us.

"He ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." It was only as they were with him, that they could be fitted to go forth in his name. How often has one of the great ones of earth, taken his stand, sent out his proclamations requiring all to come to him who could bear arms, forsaking their hearths and homes, and have been commissioned to go forth making war upon neighbouring nations, killing, ravaging, impoverishing, and in return some high niche in the temple of fame has been assigned to the great one. How different the spectacle here presented. One that is without silver or gold or rank or regalty, a man of Nazareth, is flocked to from all quarters, that he may restore the sick and the suffering, and comfort the downcast, and send his servants forth to convey the same gifts to nations more and more distant, even to the ends of the earth. These twelve disciples were not men of singular goodness, chosen because of their exceptionally good qualities; but men from the million, in whom he proposed to show his power to fashion fallen human nature and fit it for his service. Men in whom this mighty argument presents itself to all nations and all conditions of society,—*if these, why not us?* And there was a Judas among them, complicating the problem set before his transforming power.

The question arises How did our Lord convey to these apostles the power to heal the diseases of men, to cast out devils, to open the eyes of the blind and to raise the dead? The power to do these things is the power of God; only he who created the world has power in himself to do these things. Well, our Lord informed them that this mighty power of God would accompany them and would be manifested according to their faith. By faith in him, they would be enabled to communicate these signal blessings. With the same faith they were to preach the Gospel. Scribes and Pharisees and others would endeavour to browbeat them and shame them, and cause them to lose their hold upon Jesus the Messiah; but by faith they were to rise superior to such influences, and without fear of cavil or criticism set forth the great truths of God's spiritual kingdom. They had in themselves no more ability to preach the Gospel than they had to work these miracles; but the faith that enabled them to render obedience to Christ in the one line of things, enabled them to render it in the other.

WEEKLY REVIEW.

—There is a Mr. Scott belonging to the Bombay Civil Service, and we think that he would be almost justified in bringing an action for defamation of character against Baron Reuter. Reuter telegraphed out to India that this Mr. Scott had been appointed to a seat in the High Court. The other members of that service or their friends seemed to think that this was a personal affront to the many good men and true who had not received the appointment, and a severity of criticism was brought to bear upon the supposed nominee that must have been rather stunning to a quiet gentleman. Then follows the explanation that this was simply one of Reuter's mistakes and that another Mr. Scott altogether was the one appointed.

—No ministrations are more acceptable than those which come to the help of an imperilled righteousness. Men who are doing what they ought not to, and are trying to persuade themselves that they are not to be blamed, are very thankful when some one with more sophistry than they have themselves, comes out in palliation of their course. Corresponding to this, is the odium reserved for those who put the thing in its true light and show that the parties are to be blamed. This has been illustrated in the case of many long-tolerated and excused evils such as the slave-trade, domestic slavery, &c. We remember well when there was no more terrible stigma than was conveyed in the word *abolitionist*, in America. All that a public opinion almost unanimous could do to hinder men from speaking against southern slavery, was brought to bear, and few and far between were they who dared to brave this sentiment. The great argument by which men hoped to stop the mouths of reformers was that more harm than good must come of the agitation; for even if slavery were wrong, there was no help for it; the attempt to eliminate it would be the destruction of the country. When the demoniac was brought to Jesus, and when the word of Christ was the signal for a tremendous resistance on the part of the evil spirit, insomuch that the young man was flung apparently dead on the ground, it looked as though more harm than good was to follow the appeal to Christ. But when the youth arose in fulness of life and health and sanity, it became evident that that appeal had been wisely made. There is not much difference of opinion now in America with regard to the patriotism of the abolitionists; the question is with regard to the wisdom and goodness and faith of those who so bitterly denounced them.

Our friends who show their zeal for the Government of India by *endeavouring to*

patch up the rent robe of the State's righteousness, with regard to the opium revenue, meet of course with wreathed smiles and all that; but their work is simply patch-work; the rent is made worse in the end. Dr. Moore, whose pamphlet on what he calls the other side of the opium question, was noticed by us some days ago, has been writing again this week in a contemporary, and seems to have as much complacency is his very weak positions, as when he wrote the pamphlet in question. He has nothing to say from personal observation concerning the effects of opium-smoking on the Chinese, not having been in China. In his present communication he takes no notice of the embarrassment caused us by the main argument of his pamphlet, which shows the Chinese to be about the most sensual and degraded and brutal nation under heaven, yet in the matter of opium-smoking have such wonderful control of themselves that they never exceed the bounds of moderation.

—We find many illustrations of the vicarious principle in the constitution and government of human society. They who would alleviate suffering, often find it necessary to assume themselves the burdens which they seek to take from others. A part of the price to be paid by the physician for the privilege of healing others, consists in self-denial, privation and risk of life. A highly esteemed member of the medical profession in Bombay has this week fallen a victim to blood-poisoning caught in the exercise of his profession.

—A century or two ago not only the English but other European governments, believed it to be their duty to interfere when scandalous outrages were inflicted by any particular state, such as those against the Waldenses or Huguenots by Italy or France. It is not at all to the credit of England or of other European states that the abominable outrages lately inflicted upon Jews in Russia should be allowed to go on without remonstrance. There appears to be a great want of manliness in our modern politics. The Government of Russia is responsible for the outrages committed, for it might easily have arrested them. There is but too much reason to believe that that church of which the Czar claims to be the head, has encouraged the people to believe that they would be serving God by such maltreatment of the Jews. When the modern historian finds himself called upon to chronicle the atrocities committed on the Jews in former centuries, it is with a feeling of complacency that we have outgrown such brutalities, and are quite incapable of any thing of the kind. But how do such assumptions look in the lurid light of the things reported from Russia, and acquiesced in by the courts of Western Europe?

—We find in the *Indian Chr. Herald* a report of a meeting of Bengalee Christians to consider what steps should be taken to avert the anti-evangelical and ritualistic influences recently brought to bear on the Bengalee church. Over 400 attended, drawn from the Anglican, Baptist, Congregationalist, Methodist and Presbyterian churches. It is the procedure of what is called the Oxford Mission that has led to this public remonstrance. Several of the speakers at this meeting belonged to the Church of England, but they evidently had little sympathy with the ritualistic and romanizing influences so conspicuous in that church.

—In the early part of this century, geologists began to tell us, with more precision than before, about the successive strata and the successive periods when they had come into existence, and about the plants and animals characteristic of these successive strata, dwelling particularly upon the evidences that the fossils belonging to the earlier periods were of a ruder or more rudimentary character than those which came after them, and these again gave way to more highly organized fauna and flora. Some, whose views of the interest taken by the Creator in the works of his hand allowed them to entertain such an opinion, were inclined to believe that there had been successive creations in each of which was reproduced much that had belonged to the foregoing one, yet distinguished by new species of a higher character; and that the climatic and other conditions were all adapted to the particular fauna and flora that accompanied them. But it would have been strange, in an age when so many persons are dying to get hold of some thought unknown to others, if some body had not arisen to teach or suggest that these successive species of organized beings had sprung the higher from the lower. In other words it would have been strange if some body had not come forward with a doctrine of evolution. And there is something in the processes of nature with which we are familiar that seems at the first blush to furnish a parallel, and thus a justification of that which is implied in this doctrine. Man himself, the individual, appears upon the scene as a helpless babe, first finding out that he has got senses and learning how to use them, becoming thus acquainted with the external world, growing gradually to boyhood, youth and manhood, until at length he stands before us a full-formed, stalwart man with manifold mental endowment. If such is the history of the individual why not suppose such to have been the history of the race, nay, of the world? A little attention would show that this parallel fails. The babe is brought into the world by parents who are even now in development where he will arrive some thirty years hence. Again, the material world in which the babe appears is the same which ministers to its development all the way along. The oak does not come out of the acorn; a ton of matter is not to be got out of an ounce; but the constituents of the oak exist in the surrounding nature; what we call the life of the plant is simply a power of laying hold of those external elements that shall minister to the development of the tree. But the doctrine of evolution would be met at the outset by the observation that no such thing as transmutation of species is ever witnessed. The more formidable the difficulties encountered by an hypothesis, the greater the scope for ingenuity in defending it. Mr. Darwin, of whose death we have just heard by telegraph, and whom it is intended to honour by depositing his remains in Westminister Abbey, found it necessary, in propounding his doctrine of evolution, to support it with another speculation, the survival of the fittest. He suppose that a species would develop itself in every possible way, but of these products only that which was fittest, most in harmony with the constitution and course of nature, would survive. There would be, say, 99 abortions and one true birth. Mr. Darwin has devoted his life to the study of nature with special attention to every thing that might be used as an argument or illustration favouring his doctrine of evolution. If that doctrine were the true account of existing things, there ought to be abundant evidence of it forthcoming. If every success in generation were attended by hundreds or thousands of failures, surely we ought to find among the fossils of the earth a large proportion of these faulty species, these mistakes of nature. Nothing of the kind has ever been found. A good many modern scientists have done their utmost to find among living species some examples of transmutation of species, and sometimes have been ready to fancy that they had got an instance; but more careful experiments have left us without any proof from this quarter. As regards the demonstration of his hypothesis, Mr. Darwin's life may be described as a failure. He has written a good many interesting and instructive books, recording his observations on nature, and so far as they are an unbiassed record of facts, they will continue to be useful. We do not know that his doctrine will be buried with him, but we incline to think that it will not long survive him. Is is not among "the fittest."

—The Chr. Evidence Society issues from time to time, in long slips, extracts from the newest books and periodicals, bearing on the subject of Chr. Evidence. From one of these we take the following extract from "Old Faiths in New Lights" a work by Prof. Newman Smyth, just appointed to Andover Seminary:

> The one word, which more than all others has been a revolutionary call to modern thought is the word *Evolution*. The term covers many opinions, which, though united in a common opposition to former views of the Creation, are far from being at one among themselves. It is the watchword of the most gross materialists, and also the guiding principle of others who are led by its clue through the mazes of visible phenomena out to the borders of the unseen, and into the presence of the living God. The laws and forces, the nature and extent of evolution are still under discussion; and the most ardent believers in it differ widely among themselves. The late Mr. Lewes, for instance, was of the opinion that Mr. Darwin has mistaken the effect for the cause in his famous doctrine of Natural Selection; and in opposition to the Darwinian theory of descent from one far-off ancestor, he insisted upon the necessity of supposing innumerable starting-points to explain the vast variety of organisms. And it was after Professor Huxley had informed us that evolution is demonstrated knowledge, and after Haeckel had said that "to demand proofs in favour of descent . . . . is to give evidence of a lack of knowledge and understanding," that Professor Virchow, himself an evolutionist, not destitute of either, declared: "We cannot teach, we cannot designate as a revelation of science, the doctrine that man descends from the ape or from any other animal."

—The *War-Cry* of April 6th contains a likeness and a sketch of Wm. Beatty, or, to use their own style, Captain Beatty. This person, the son of a drinking father, was born in Cumberland, and at nine years of age was carried from a public-house drunk. It is appalling to think that children of this tender age should be so early prepared to graduate in the devil's school by institutions

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affiliated with Government and scattered over the land in a profusion twenty-fold greater than that of the schools commonly so designated. Beatty went on as he began. He at length found his way to London, a confirmed drunkard, a blasphemer, a gambler and a fighter. In 1866 he fell in with the people now called the Salvation Army, and signed the pledge. But his publican neighbour managed to induce him to drink again, and he became more fiendish than ever. Here is a specimen of the kind of life that his wife had to lead.

"His temper was occasionally most dangerous. One day, when in a fit of rage, he seized a chair, struck his wife to the floor, and then kicked and dragged her about the room.

The scenes which followed for some time after this were heartrending in the extreme. The looking-glass, pictures, and furniture were smashed, and the pieces used as missiles for any one who came to interfere. After spending every farthing he had, he would go to his wife demanding a further supply. If this proved useless, he would beat and bruise her till she became unconscious, when he would take from her the last coin she had. One night, whilst beating his wife, the child shrieking piteously, the neighbours threatened to kick the door in, if it was not unbolted to allow them to rescue her. Having got what he wanted, he unbolted the door and went out. He returned at three in the morning, without so much as enquiring whether his wife was alive or dead. It seemed as though he was the devil in human form. Whatever he could pawn he did. Amongst other things, he parted with his clothes. His neighbours were bitter against him, and even the publican was becoming horrified, saying he would as soon see the devil himself as see 'Friday.'

A visit paid to him in his house, by Mr. Ballington Booth, was the means of bringing him to the feet of Jesus, when he obtained the victory over his frightful passions and became an earnest worker for the Lord. As a private and then as a Captain in the Salvation Army, he laboured at Leeds, Tipton, Jarrow, Hexham, Salford, Weston-super-Mare. Let our readers ponder these things, give thanks to God for such a marvellous display of the grace and power of God, and then consider the following fact: This Wm. Beatty, with three privates, has been sent to jail for three months by the magistrates of Weston, because they would not engage to be silent about Salvation in the streets for a year. This is the way in which our respectable Christianity vindicates itself in England in the year 1882. We are not told that the Gadarenes took the man out of whom Jesus had cast the devils and whom he had charged to go and tell his friends about it, and put him in prison for lifting up his voice in praise of Christ. This distinction has been reserved for the magistrates of Weston.

—We received a telegram the other day from "Sampson," Calcutta, to the following effect: *Veni, vedi, veci.* This and no more, says the telegram. Allowing for peculiarities of orthography, we suppose the message is *Veni vidi, vici,* but we are quite at a loss to know who Sampson is and what he has seen and conquered at Calcutta, or why he should single us out to be the recipient of this information.

—The special services this week in Dean Lane, Fort, have been attended nightly by an audience varying from 75 to 125, consisting for the most part of Christians eager to see the work of God revived. The Rev. D. O. Fox has preached with much unction and power, though the larger part of every meeting has been devoted to prayer, singing and testimony. A good many have been blessed and the meetings are to be continued next week.

NOTICES OF BOOKS AND REPORTS.

"The American Madura Mission Report." This is one of the 17 Missions of the A. B. C. F. M., the missionary body through which the Congregationalists of America make their contributions to the cause of foreign Missions. The Madura Mission occupies a field of about 8000 miles, having a population of about two millions. Here is an extract from the Report which shows how erroneous is the idea entertained by some good people, that idol-temples are no more built in India.

"The material prosperity of the district during the past year has been marked by the extension of trade on every side, the erection of large and costly dwellings, the more elaborate display at the festivals and the immense sums expended in building new temples and shrines and in rebuilding old ones. More than Rs. 100,000 are being spent in one of the temples in Palani, all raised by the heathen Shanars, the same caste from which so many Christians have been gathered in Tinnevelly and Travancore."

Here is another extract:

"Though the people appear so friendly to us and show so much respect to Christian men of character and education yet *indifference* is the word that best expresses the attitude of the mass of the people towards Christianity. It seems easier for the people to imitate the vices than the virtues of Europeans. Caste lifts a huge barrier against the cultivation of social virtues, fellowship and brotherly love. But it is no barrier against gambling with cards, buying lottery tickets and patronizing the liquor shops, It is very sad to see how much these things are increasing, not only in the large towns but also in the villages. Perpetual vigilance will be necessary to keep them from creeping into the ranks of our Christian adherents and mission agents."

Five of the men and three of the women of the present staff of this Mission, came to India more than a third of a century ago. Of the excellent Mr. Burnell the Report has the sad record to make of his continued mental derangement. We earnestly commend this case to the prayers of our readers. Mr. B. is succeeded in the Mission work by his son expected out shortly. There are 34 churches with 2,827 communicants. Gain in membership last year, 225. Baptized, who are not communicants, 2,740. Contributions of the Native Christians last year, Rs. 5,100. There are 17 ordained Native ministers; 15 Catechists; 227 teachers; 19 Bible women. Total of adherents, 11, 399. There are nine students in the theological class in the seminary at Pasamalai. There are no less than thirteen boarding-schools, with a total of 442 pupils, equally divided as to the sexes. There are 157 day-schools with 3649 pupils. Fees from schools, Rs. 4,059. A good deal of the missionary strength is of course bestowed upon the Native Chr. community; but the surrounding heathen have been to some extent visited, specially by the Catechists. Four of the churches are self-supporting. Dr. Chester reports that between 3 and 4,000 cases have been treated in the dispensary at Mandapasalai, and in the Lolal Fund branch dispensaries the cases have been 2,500.

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THE SPIRIT AND THE PROPHETS.

The Apostle Paul, in the 14th Ch. of 1 Cor., tells us that "the spirits of the prophets are subject to the prophets." The context shows that he has reference to the Holy Spirit present in certain church-members, and speaking by them in the assembly of believers. The opposite idea had evidently obtained among them, and some claimed that what they felt moved to do or say, they must do or say, whatever might be the circumstances. What the apostle teaches is virtually this: the fact that the Spirit of God has been given to me, does not discharge me from the exercise of my own reasoning powers; above all, the Spirit of God in me, does not lead me to disregard his presence in other brethren. One had the gift of tongues and would break out in a psalm of praise to God in a foreign language. If there were some in the audience who understood that language, well and good; but if not, it would be better for him to keep silence unless there should be some one there that could interpret. All, as he repeatedly says, were to have regard to the edification of all. Some of the meetings of the Corinthian Christians had been scenes of considerable disorder, because of the opinion entertained by some that they must say what they felt moved to say, whether others were speaking at the time or not. Paul lays down the axiom that in a Chr. assembly every man and every woman has a right to hear what is said, and to understand what is said. Simultaneous speaking, prophesying or praying must not be permitted, for then it would be impossible for all to know what all the spirit-moved are saying. "If I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching." We have examples in the Acts of all four methods: 1, by revelation, when he told the people on board the vessel that not one of them should lose his life in that voyage; 2, by knowledge, when he told the story of what had occurred to him near Damascus; 3, by prophesying, when he set forth the truth of God for the edification, comfort and consolation of his hearers; and 4, of teaching, on Mars' Hill and in many of his epistles. Again, "If I pray in a tongue, my spirit prayeth, but my understanding is unfruitful, (does not utter what can be understood.) I will pray with the Spirit, but I will pray with the understanding also; I will sing with the Spirit and I will sing with the understanding also." Paul did not want any singing in the church, the words of which could not be distinguished. In the church, the Chr. assembly, Paul says, "I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue." That idea that they were honouring the Spirit by indulging in simultaneous praying or prophesying, each one for himself, the voice of one extinguishing or extinguished by the voice of the other, was a serious mistake. Instead of showing them to be moret spiritual than others it only showed thas they were babes in Christ, 20. Paul insist

that the unlearned, sitting by, shall know what is said or prayed, that he may add his Amen. Paul even had regard to the effect produced upon the minds of unbelievers that may come in to the assembly to see what is going on. "If all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad?" The zealots would be ready to exclaim, What matters it what they say? let them think us mad; but we claim freedom to speak out what the Spirit shows us. Very different was Paul's way of looking at matters. If all prophesy one by one, set forth the truth of the Gospel in its convincing power and there come in one unbelieving or unlearned, he is reproved by all, he is judged by all; the secrets of his heart are made manifest; leading to his conversion. The apostle lays down a positive rule to the effect that when one is speaking in the name of the Lord, or praying, others should keep silence. Women that did not understand were not to be talking in the meeting, asking explanations; they could do this at home. The disorder among the ministers had led to disorder in the rest of the congregation; the inability to understand what was going on, seemed to dispense others from the obligation to keep quiet. "If one be prophesying, and a revelation be made to another sitting by, let the first keep silence." The President might call upon one who is going on too long, to cease, that some one else might have opportunity of telling what the Lord was showing him.

This is truly a wonderful chapter, giving us an insight into the meetings of the primitive church, well calculated to surprise. A previous chapter had shown us that women were accustomed to pray and prophecy in the meetings, against which the Apostle has nothing to say, only he would have them veiled. The Spirit of God gave to a great many men and women gifts whereby they made it evident that the Spirit of God dwelt in them. They were to exercise these gifts with mutual deference and consideration, considering even the effect upon outsiders. The thing to be specially attended to was the edifying of the church in love and truth.

Paul might have put a stop to the disorder of which he speaks in a very summary way, by telling the church-members to hold their tongues altogether, and leave it to the pastor to do all the prophesying, all the speaking in tongues, all the prayer-leading, contenting themselves with saying Amen and with singing of psalms and hymns; this would have been the right way to deal with the disorder, if we judge by a good deal of modern practice; but he is very far from saying any thing of the kind. He believed in many diverse manifestations of the presence and power of the Spirit of God in Chr. assemblies.

APOCALYPTIC SKETCHES. XLVII.

"And the angel said unto me, Wherefore did'st thou marvel? I will tell thee of the mystery of the woman and of the beast that carrieth her, which hath the seven heads and the ten horns." Rev. XVII. 7. John marvelled at the union between a system professing to be the church of Christ, and the great empires of the world, and at the persecution of the saints carried on by this misallied church and state. We may suppose the angel thus remonstrating with him: Does it seem a strange thing to you that a church which has the Gospel should act so independently of its teachings? should make so great account of the pomp and pride of earthly Government, rely so little on the unseen presence and divine power of the Lord Jesus Christ, and exhibit so little of the self-denial and humility of the Saviour? Does it appear strange to you that after such a revelation of the glory of God in the face of Jesus Christ, men should go back to the beggarly elements of this world? In the days of Isaiah did not the prophet of God denounce the holy city as having the corruption of Sodom and Gomorrah? Was it not the professed people of God that were carried into captivity, and made subject to the heathen? Did God ever make any communication to man that man has not presently vitiated and perverted by his own wretched ideas interpolated with the truth? Out of the millions of Israel in the days of Elijah, only seven thousand refused to bow the knee to Baal. Nothing then should seem incredible in the way of declension and perversion, in a world like this. The mystery of the woman is the mystery of ungodliness. There is a mystery of godliness and a mystery of ungodliness; a revelation of God not apprehended by men, and a revelation of the Prince of this world equally incomprehensible to men. The Gospel preached before to Abraham, the purpose of God to offer all mankind salvation through an atoning Saviour, was sufficiently indicated in the Jewish Scriptures, yet what a mystery it proved to them when the doors were actually thrown open, without distinction, to Jews and Gentiles. In like manner, the purpose of the Prince of this world to get up an imitation of the Gospel that should be another Gospel, tending to keep men out of the kingdom of heaven rather than bring them into it, is a mystery of iniquity which very few will be able to see through. The Apocalypse is a word signifying the very opposite, the unveiling. Christ will be unveiled when he shall have a people conformed to him to that degree that he may be seen in them as he is. The vocation of the true Church is to manifest Christ; herself transparent he is to be seen through her. The vocation of the false church is to veil Christ; to be herself seen, Christ not seen.

"The beast that thou sawest was and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder whose names were not written in the book of life from the foundation of the world, when they behold the beast was and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space. And the beast that was and is not, even he is the eighth, and is of the seven and goeth into perdition." 8-11. The seven heads have a double signification, referring to the seven hills on which Rome is situated (Septicollis Roma) and also to the seven forms of Government successively traceable in the history of Rome, commonly thus stated: 1, kings; 2, consuls; 3, dictators; 4 decemvirs; 5; military tribunes; 6, emperors. We are not sure that dictators should be mentioned in this list. They belong to the consulate, referring to great national exigencies, when the dictator was appointed to pilot the barque of state into smooth waters, and when the special exigency has been tided over, these extraordinary officers ceased to have any authority. The words *is not* are commonly understood to mean that in the days when John wrote the apocalypse, the fifth of these kings or forms of Government had fallen and was in a certain sense not existing. We incline to think that it rather refers to the latter day, when the angel having the last plague would be functionally present with the church. When we wrote about "the witnesses" in 1857, we took the view that the coming forth of the beast from the bottomless pit referred to the rise of Louis Napoleon's empire, his reinstatement of the pope and suppression of the Gospel testimony that had begun to be in Italy in 1848. The emperors of Rome continued till 476. The profession of Christianity by the emperor of Rome A.D. 324, made an important change in the government of Rome.

The thing made prominent in this chapter is the support received by the ecclesiastical system (the woman) from the great world power (the beast). For a time this imperial power seems not to be, but exists in the subdivided kingdoms of modern Europe, the ten horns. But towards the end of the great prophetic period, there seems to be a revival of the old concentration of empire in some power, differing in some respects from, in others resembling the former imperial governments, but conspicuous in this, viz. the support openly and materially given to the church represented by the woman. "The bottomless pit" is simply "the abyss" in the Greek; it occurs also in ch. ix, with reference to the rise of Mohamedism. It appears to designate the people as distinguished from the rulers. Louis Napoleon was elected President by the votes of the people, and subsequently was elected Emperor by them, and for more than 20 years upheld the Pope by his troops and resources.

REMINISCENCES. CLXXI.

Extracts from Scripture note-book kept in Bombay, in 1848.

March 20. The mass of Christians will not be reproved, to any great extent by the self-denial of Christ, till they see it reproduced in the lives of the best men in the church. They see in the church good men, spiritual, laborious and useful, whose lives, in the respect mentioned, are not like the N. T. standard, and it is scarcely possible for them to be conscience-stricken for their own deficiency in this respect. And these good men see other good and holy men, whom they cannot but revere, in whose lives these characteristics also are wanting, and they accordingly meditate day and night in the Gospel without discovering the imperious necessity of forsaking all, becoming last of all and servant of all, and abhorring every vestige of worldly conformity. One generation in this way deceives another. The natural blindness of the heart is the original cause, but this blindness would be overcome, if there were within the church these lights burning and shining. Now if by the grace of God a man becomes conscientiously acquainted with the N. T. standard, and feels the absolute necessity of putting away every superfluity, renouncing all honours, making himself nobody and the good of others his one aim, he wil be exposed to the reproof of the church. The world of course will reprove,

and will call him madman and fanatic; but more than this, the church to some extent will do so; and, to a large extent, conscientiously. But he must look unto Jesus and leave the result with God. He will have difficulties to contend with in himself. He will be continually liable to suspect that after all, these particulars cannot be of so much consequence; since the church so universally disregards them; that he is troubling himself about the mint and the cummin, to the neglect of weightier matters of the law. His only safety will be in burying himself in the Gospel, till he become thoroughly imbued with its spirit, and knows what is important and what is not.—It is painful to be a reprover of holy men, to come out and say, You are all wrong, in some things you are denying Christ, you are living in a way that, taken as a whole, tends to frustrate the grace of God. But as it is love for our impenitent fellow-men that constrains us to come against them like enemies and make war upon all they value, so should love constrain us to oppose, where it is needful, the practice of our fellow-Christians.—It is not a small matter whether the visible life of a Christian, urges all that look upon it to count all things but loss for the excellency of the knowledge of Christ, to count one thing alone as needful, to set our affections on things above not on things on the earth, to seek not the honour which cometh from man; or whether it preaches that the religion of Christ is not incompatible with the enjoyments and comforts that men generally desire, that its blessings do not inspire distaste for them and that Christians may to a certain extent take pleasure in the honour that cometh from man. Instructions on this head are perhaps more abundant in the Gospel than on any other. It is not enough to have a real love for Christ in our hearts and to be not injuriously interested in the comforts of life; we have another most important duty, viz. to make known that love to our fellow-men, and in the way which will most impress their minds. Christ knew that among men self-denial is the most unequivocal expression of love, therefore he laboured so much to exemplify it and enjoin it. And it is probably because we have forgotten this portion of the Gospel that what love there is in us exerts so little influence. Our religion is ineffective because it lacks completeness. "To have the heart right is the great thing; to perform our duties prayerfully, spiritually and trustingly, and whether our habits be ascetic or not, is of little moment. We leave that to Romish friars and the self-righteous of every religion." But if these things are insignificant, why, in the first place, is there such an immense reluctance to adopt them? and in the second, why did Christ so insist upon them? We have essentially the same world to influence that Christ had; and men are to know us in the same way that he and his apostles were known.

Luke IX. 60- Here we see that to follow Christ, and to go preaching the Gospel is one thing. This was not an apostle but a private Christian; yet his business was to go preaching the Gospel. His one business. He had nothing else to do. This ought to be so, for consider I, that Christians see men spiritually; 2, they see them exposed to God's everlasting wrath; 3, they know by experience that there is such a thing as salvation; 4, that this salvation is not made known except by the preaching of the Gospel; 5, that multitudes are perishing for lack of knowledge. Finally, that there is a possibility of their saving souls if they will faithfully preach the Gospel. The principal reasons why Christians do not more exert themselves to preach the Gospel, is that they are not spiritual, do not look upon the souls of men, and they have not the faith that the salvation of men is really to be brought about by their efforts.

April 20, "The word." Language is a wonderful creation of God, a third something between matter and spirit, given unformed, rude, atomy, into the hands of men that they may exercise a kind of creation upon it, putting in into form. And the great end it is given to serve is to reveal mind to mind. It brings the secret, invisible mind of man into the sensible world, so that it can be handled, studied, apprehended. But in a world where every thing is false and perverted, this gift among the rest, is misapplied. It is valued for other ends chiefly. The true end is but imperfectly attained. For two reasons, mainly. An individual does not find it for his advantage to give a perfect representation of himself; and through the influence of habit it becomes almost impossible for him to create himself truly in this third element. But again, supposing he has done it, men must view that as throughout a faithful representation of him, and this they will not do. Perhaps men never believe the entire statement of a man concerning himself. It may be unconsciously, but while they read they make a deduction, some 30 per cent, some 20, some 5, some 1, but all make some abatement. Now God also in his infinite condescension deals in this element; and with infallible truthfulness gives us the very image of himself. The Bible is God as he is; the reflection is as perfect as infinite wisdom, power, truth could make it. And yet, for the most part, it is lost to mankind because of their inability to receive it as true. An enormous deduction is made by the mass of men; a considerable abatement by the best and truest. No man perhaps has yet gone so far as to receive without any discount, whatever is contained in the Bible. The consequence is that God's benignant endeavour is nullified. It is as though a large portion of the scriptures were buried beneath some bed of lava. Blessed are the pure in heart, for they shall see God. The pure use truth in their speech, and are able to perceive truth in the speech of others. The impure are always suspicious; there is for them no sincerity in the universe. But the pure discover the purity of God's words, and putting confidence in the medium they actually see God. This should be our unceasing effort, to apprehend the creation God has made of himself, so to speak, in his word. Simple, guileless, unsophisticated Christians have often a wonderful enjoyment of the Bible. Their own sincerity enables them to discern the sincerity of God. Many think they have faith in God's word, because they exercise as much faith in it as they do in man's word, not suspecting how far short this falls.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

REVD. AND DEAR SIR,—Your remarks in the last issue of the 'Guardian' on my letter of the 20th Instant (wherein I charge the 'Y. M. C. A.' of this city with a want of lively faith in the almighty power and unsearchable wisdom of God, in consequence of the opening on the Lord's Day by them of their rooms for the sale of Tobacco and Non-intoxicant beverages on the plea of their having the best interests of the Seamen at heart), induces me—with a view to that searching inquiry being instituted and published which will assist the understanding in arriving at a satisfactory solution of the problem whether the commands of God, as set forth in holy writ, are to be peremptorily obeyed by man, or not—, to ask whether the humble ignorant fishermen, rebuked by the Pharisees for plucking the ears of corn on the Sabbath as a desecration of that day, left their homes with the avowed purpose of acting as they had on God's holy day? From the reply of our Lord to 'the cavils of the Pharisees' I believe them to have been free from such guilt, so also free of the charge brought against them by that strict sect of the Jews; had the case stood contrariwise—i. e. had the disciples gone from their homes into the fields to pluck the ears of corn—they would undoubtedly have been guilty of a violation of God's law respecting the Sabbath: if this then is the position in which the accused stood, I must confess my ignorance in failing to perceive the analogy between their conduct and that of the 'Y. M. C. A.' of Bombay, which latter, to my mind's eye, is as clearly a flagrant act of disobedience of God's command to observe the Sabbath day to keep it holy, as it also is a daring presumption to question the wisdom and power of God in setting apart one day of the seven as a season of rest for the body as also for the soul and of his regulations concerning the manner in which HE would have us keep it, as can well be conceived under the circumstances. The same remarks I submit apply with as equal force in the case of David, cited as an additional illustration in support of the breach (I beg pardon, rather should I have said to condone the offence) by the 'Y. M. C. A.' of Bombay of one of the most sacred institutions of God, unless it can be proven to the contrary—that he, with his followers, left their habitations with the wilful intent to act as they did regardless of the consequences which would inevitably have overtaken their violation of God's command.—To infer that there is a parallel between the scriptural instances quoted, and the profanation of the Lord's day by the 'Y. M. C. A.,' is simply to furnish food for the SCEPTIC in support of his theory!!, which, I am confident, every Christian man and woman would deprecate.

The glowing testimony of Paul—"For I am not ashamed of the "Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek, for therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."—Rom. I. 16, 17.—Hab. ii. 4.—Gal. iii. 11.—Phil. iii. 9.—Heb. x. 38. and John iii. 36.—is evidently not the experience of the members of the 'Y. M. C. A.,' otherwise they would have expunged from their Articles of Association all rules which are found to be not in harmony with the glorious teaching of God's sacred word, and thus faithfully acting reap the choicest stores at the hands of him who is faithful that has promised and ordereth all things well.

I am,
Your's very respectfully,
J. H. ROBERTS.

[We do not find in our Lord's reply to the charge brought by the Pharisees, anything to warrant the opinion expressed above that the disciples would have been guilty if their plucking the corn had been *premeditated*. However, enough has been said. The Com. of the Y. M. C. A. are seeking to honour the Lord in what they do, and if they are mistaking the Master's will, we trust that they will see it of themselves, without the necessity of making them out to be sinners above others. *Ed. B. G.*]

NOTICES.

RELIGIOUS SERVICES.

Instead of the different Fellowship Classes of the Methodist Church meeting separately this evening, there will be a Union Fellowship Meeting at Dean Lane Hall, at 7-30. There will be no preaching at the Grant Road Church tomorrow morning, the members of that congregation being invited to attend the Union Service conducted by Rev. D. O. Fox at Dean Lane at 11 A. M., who will also preach at 6 P. M., at the same place, and continue the Special Services next week. The following are the other appointments for to-morrow: Grant Road, 6 P. M., Gilruth. Mazagon, 11 A. M., Bowen; 6 P. M., Stephens.

BOMBAY Y. M. C. A. Union Prayer Meeting at the Hall Apollo Bunder at 8-30 P. M., *Local*

time, to-morrow Sunday. All including ladies, are invited.

Ministers are requested to kindly announce the meeting to their Sunday evening congregations.

Epitome of News.

Saturday, April 22.

—*Zion's Herald*:—We cannot help remembering the young man in Newburyport, in a humble position in a store, but thoughtful, and giving good promise of a fruitful future if he could have opportunity, whom we encouraged to commence his studies and aim for something higher. We were pastor then of the M. E. Church, and he a member of the Sunday-school and also of the church at the time. He is now ex-Senator Sargent of California—the new minister to the court of Berlin. Mr. Sargent has not reached this position by accident. He has been a persistent and earnest student. He is a well-read lawyer, an experienced legislator and statesman. Withal he is both by nature and by culture an accomplished gentleman. He is abundantly capable of meeting the requisitions of his present very honorable appointment; and the reputation of the country will not suffer in his care, or by his representation of it. We heartily congratulate him, and wish him a happy and peaceful term.

—*N. Chr. Advocate*: Mrs. Amanda Smith arrived in Liberia Jan. 11, and was taken with African fever January 30. Nearly all persons must go through this acclimating process on touching that "dead line" but it is not necessarily dangerous to colored people, though even those from the interior of Africa coming to the coast are not exempt from it.

—Mr. N. Spencer, Second Judge of the small Causes Court at Bombay, having passed the 55 years' limit of age, Government have granted him an extension of two years to serve on the Bench of that court.

—The *Lancet* says:—"A recent painful case of death caused by a hypodermic injection of morphia directs attention afresh to the dangers of resorting to this most perilous mode of administering drugs designed to relieve pain. The public should be warned against the practice of employing remedies hypodermically. So formidable a 'remedy' should on no account be used except uuder medical advice, and when deemed necessary it ought to be given by practitioners.

—Press Commissioner: The Queen has approved the appointment of Sir Steuart Bayley as Member of Council in the room of Mr. Rivers Thompson.

—*Times of India*: Captain Fulford, Assistant Adjutant-General, Peshawur, was shot in the back yesterday by a Ghazi, who then drew a knife and attacked a European soldier, who, however, escaped unhurt. The Ghazi was shot dead by a sepoy of the 35th Native Infantry. Captain Fulford's wounds are said to be dangerous. Five slugs were fired at him.

Monday, April 24.

—The *Bombay Catholic Examiner*:—By a Decree of the Congregation of the Propaganda, dated the 27th February last the formula, "Bishop *in partibus infidelium* (i. p. i.)" has been discontinued.

—There is a glut of cotton goods in Bombay just now. It is estimated that there are 12,000 bales in the hands of the mill-owners for which no purchasers are forthcoming, and the amonnt is being daily added to.

—*Times of India*: At last we have received the long-talked of changes in the Native Army. They agree with our fore-cast of them, except that there will be no reduction in the Madras cavalry. Bengal loses three regiments of cavalry and six of infantry; Madras eight regiments of infantry; Bombay four regiments of infantry and one of cavalry. The reduction in the number of cavalry abolished is permanent, but the untouched regiments of infantry are increased so as to absorb the sepoys from the regiments which now cease to exist. The Government gain by this reduction the salaries of twenty commanding officers, and the allowances to forty-eight squadron and wing officers, besides the allowances to adjutants and quarter-masters, making a total saving of something more than four lakhs of rupees a year.

—The Calcutta papers are full of accounts of the entertainments to Sir Ashley Eden. Judging by the number and style of these farewell parties, Sir Ashley Eden would seem to be the most popular Lieutenant-Governor Bengal has ever had. The Calcutta people promise themselves the pleasure of having a statue of him in their midst.

—The directors of the New Great Eastern Spinning and Weaving Company have resolved, owing to accumulation of stock, to stop working their mills on Sundays. Mr. Dinshaw Maneckjee Petit, Chairman of the Mill-Owners' Association, has recently advocated the closing of all mills for that day, and stocks have been lately accumulating so rapidly that this example will very probably be followed.

—Referring to the letter signed "Paul" in our last, the *Times of India* says: It is very well known that the same practice obtains in Bombay, and that no young assistant in any mercantile house here would dream of marrying without the "knowledge and consent" of his employers,

—The *Whitehall Review* relates the following:—A poor wretch of the real *communard* type, who died lately in one of the Paris hospitals, having asked for the ministrations of a priest, made his confession and handed to the priest a written declaration. which he wished to be made public after his death. This declaration reads as follows:—"I was sent from Geneva to South Africa with instructions to *follow* the Prince Imperial. My expenses were liberally defrayed, and I was promised a reward of 50,000 francs at the news of the death of the heir to the imperial throne. Subsequently I lived a very perilous life among the Zulus. I kept continually distributing to them the money that was sent to me for this purpose, and after the hideous catastrophe, I received 50,000 francs which I spent in debaucheries."

—*Pittsburgh Chr. Advocate*: The Pope blessed the *Union Generale*, and it has gone under. He blessed the Mexican expedition under Maximilian, and it went under. He blessed the French armies in the Franco-Prussian war, and Sedan declared the worth of his blessing. He isn't a good blesser. Can anyone name a thing of importance that the Pope has blessed, in the last thirty years, that hasn't been cursed in the end or one that he has cursed that hasn't prospered? Only his anathemas seem possessed of that virtue that brings good to men. The Catholic losses in the recent failure are counted by the millions. The King of Austria alone is said to have lost $6,000,000.

—The Abbe Valin of Lyons, has lately addressed a letter to the Pope in which he says: Reflect, I pray you, whether the crisis under which the Church at present suffers does not arise from the same cauee—whether the loss of the temporal power and the strange position of the Pope, shut up as he is in the Vatican, as if in penance, may not be a divine chastisement.

The Pope has assumed the place of God and of Christ upon earth. He has absorbed all the authority of the Church in himself. He has made himself sole master and judge of Catholic and Apostolic faith. To take account of their faith, the faithful must forget Christ in heaven, and need no longer ascend to Him there through Apostolic tradition. The Pope is to be all in all to them. He is infallible. He it is, says the Vatican Council, who is in himself the perpetual principle and visible foundation of the faith. Can we be surprised that God chastises doctrines which thus shake all Christianity, and ravage souls with doubt and incredulity? God resisteth the proud. Oh! What good cause had St. Bernard for saying to Pope Eugene and all the Popes, 'It is neither poison nor sword that I fear so much on your account as the passion for dominion.'

—*N. Y. Witness*:—The appointment had been made for a jubilee service on Feb. 27, at St. Paul's Methodist Church, Cincinnati, over the first 1000 seekers in the revival-meetings conducted by the Rev. Thomas Harrison. The announcement drew together a multitude so large that only those who were early at the church doors were able to gain an entrance. During the opening exercises the evangelist detected manifestations of unusual feeling in the audience, and resolved to have a short service before passing to the jubilee exercises. The altar was at once crowded with seekers, whose earnestness was so great that it was found impossible to change from an altar service to the jubilee exercises. At ten o'clock the church was still thronged, and the altar surrounded with weeping seekers. The jubilee service was postponed until next day. Of upwards of 1000 seekers, 700 have been converted. It is thought that the meetings will continue until April.

Tuesday, April 25.

—The *Times of India* says that "a communication made to the Russian Geographical Society recently by M. Lessar, the Government Engineer who surveyed the country between Askabad and Sarakhs last year is a most valuable contribution to our knowledge of that stretch of country in all its more interesting aspects—political, physical, mercantile, social and archæological. The Caspian and Central Asian Railway is manifestly destined to play an important part as regards the future of the regions it traverses, and that that line is to be pushed on as far as Sarakhs may be accepted as a foregone conclusion."

—The motive for the recent attack on an officer by a Ghazi, at Peshawur, seems to have been revenge for the hanging of three men, the order for which was given by an officer named Johnson, for whom Captian Fulford seems to have been mistaken. The Mohmund Afridi was in a high state of excitement, praying at the sacred tomb, and bent on revenging the men whose death was ordered by Johnson.

—Cholera is said to be raging at Oodeypore.

—The teachers and pupils of the General Assembly's Institution, Kalbadevi, yesterday met in the hall of the school, to present an address and a valuable carved sandalwood writing desk to Mr. W. F. Melvin, Principal of the institution, who is about to go to Scotland on furlough.

In replying to the address Mr. Melvin said it was a pleasure to know that he was leaving them in such good hands. His successor, Mr. C. A. Paterson, M.A., LL.B., who had been very successful in the Mission School of Vellore, had been transferred to Bombay, and he had every confidence that in him they would find a friend and adviser.

—*Indian Witness*: No missionaries ever received so cordial a welcome to Calcutta as those belonging to the Oxford Mission, Hindoos, Brahmos, and Chtistians, bade them welcome, and many who had no sympathy with their peculiar views, neverthless hoped for great things from men of culture and devotion who seemed singularly fitted for their peculiar work. A very few voices were heard mildly deprecating the possible influence of such a mission, but as a general rule the reception given the new laborers was extremely favorable. In a very short time, however, complaints began to be heard that the new missionaries were spreading strange leaven through the Bengalee Church, and these complaints have since been growing both louder and more frequent.

A Bengalee pastor of a C. M. S. congregation has adopted their views, and many Bengalee Christians art said to be inclining in the same direction. The result will be a disruption of ties hallowed by years of peaceful fellowship. The common brotherhood must be

broken up. The united company of Bengalee believers can no longer unite together at the Lord's table, and thus schism is perfected by those who make it one of their chief tenets to warn all Christians against schismatics. The alarm has been sounded, though somewhat late we fear, and it now looks as if the Bengalee Christians of Calcutta would be divided into two camps, sacerdotalists and evangelicals.

—The Rev. Dr. Scott, of Bareilly, calls attention in the *Statesman* to the violation of the Government rule of religious neutrality in schools by teachers and professors of atheistic and agnostic views who take frequent opportunity of sneering at the Bible in the presence of their pupils.

—*Bombay Gazette*: "Bombay yesterday lost one of its most skilful surgeons and most popular citizens. Surgeon Magor Aurthur Henry Hughes died at 4 o'clock in the afternoon of pyæmia, or blood-poisoning, which arose from a slight puncture on the hand while making an incision for the relief of a patient a fortnight ago. On Friday last Dr. Hughes was about visiting his patients as usual, and apparently in good health. A slight feeling of malaise he attributed to fever, and he treated himself accordingly. On Saturday he was obliged to remain at home; but in the evening he thought he was much better. But the next day the symptoms became so alarming that Drs. Cook, Blanc, Dymock, and Grey were called in. The patient stated that he was suffering from fever, now complicated by asthma, but the four gentlemen just named all agreed that the case was one of blood-poisoning, and that recovery was out of the question. And so it proved. Yesterday morning Dr. Hughes made his will, and at 4 in the afternoon he breathed his last."

Wednesday, April 26.

—We find in an American paper a letter from Mr. John G, Firth, Bellary, to the Rev, C. P. Hard, telling of agricultural progress. Mr. Firth says: Before retiring from the service I had applied for and obtained the services of a man from the government farm at Madras to show the ryots (farmers) the working of the English plough, and about thirteen of them applied for such ploughs to be supplied them from the government farm. The ploughs exhibited were small ones suitable for two of the country bullocks, but the ryots here expressed their anxiety to get a large plough that could supersede their "Pedda Madaka" or "Big plough" which is drawn by twelve bullocks. In February twelve months ago I went down and spent three days at the government farm, Madras. Then I saw twelve large Swedish ploughs which had been sent out by the Secretary of State for India, but which, Mr. Robertson, Superintendent of tho farm, finding no use for them in India, had obtained the permission of government to send to Australia. "These are the ones for Bellary!" I cried. and Mr. Robertson was kind enough to let me have one on trial, on seeing tho working of which the ryots here exclaimed "Why have not the government showed us these ploughs before now?" A demand so lively sprang up that Mr. Sabapathy, my boss, at once ordered 300 ploughs from Sweden which have arived and are being taken away by the ryots as fast as they can be put up. With nine that we obtained from the farm and about sixty that we manufactured ourselves on the Cawnpore model, we have cultivated about 1900 acres with cotton seed from all parts of India, and the crops are at least 200 per cent better than those on the lands ploughed with the Indian plouh. We have ordered 1000 pounds of American cotton seed through the Book Concern and hope to receive that about April next, or beginning of May.

—*Bombay Gazette*: We hear by the mail that a company, to be called the Indian and Oriental Battery Company, Limited, is to be brought out this week in London to purchase the patents of a new electric storage battery invented by Mr. Sellon and Mr. Volkmar. This accumulator is believed to be a great improvement upon that of M. Faure, and if it be capable of doing all that is expected of it, the incandescent or other electric light can be provided in every house with the greatest facility, and can also be laid on in railway carriages; while electric power can be made available for working tramcars, punkahs, or for other purposes. Mr. Sellon, in describing the invention at the Crystal Palace, said that he looked forward to the construction of "cells" of masonry holding huge plates of half a ton or a ton weight storing electricity. under perfect control, and each capable of supplying thousands of lamps from one reservoir. As matters have stood hitherto, the electric light is only possible while the machinery is at work, producing a constant supply of electricity. If an accident happened to the machinery, of course the light ceased. But with the improved storage battery the needful supply of electricity can be laid up at any time and turned on whenever required. The capital of the Electrical Power Storage Company, £800,000, needed to acquire and work these patents, was subcribed in London in a few hours. The Eastern Electric Light Company will purchase of the Oriental Battery Company the right to work the patents in India.

—The Port Trustees have decided to try the electric light at the Prince's Dock for two months by way of an experiment. The Brush system will be adopted, and the light will be supplied by the Eastern Electric Light and Power Company, who have offered to erect 16 arc lamps of 2,000 candle power each, to burn for eight hours per night, at a cost of Rs. 640 per month.

—*Indian Chr. Herald*; letter from the Bishop's Chaplain:—The attention of the Bishop of Calcutta has been directed to an article in your issue of last week upon the subject of the Rev. B. C. Ghose's action in taking part in a Service held in the Bengali Free Mission Church:—In that article you state that the Bishop "has decided that Mr. Ghose was quite in order in doing what he did" and that "a clergyman of the Church of England has the fullest discretion on the point in question."

I am directed by the Bishop to request that in your issue of this week you will insert this announcement,—that you have been misinformed, no such decision having been given, and no such opinion having been expressed by the Bishop.

I am to add that, in the opinion of the Bishop, the first requisite towards bringing about a reunion or better understanding between separated religious bodies is to cultivate a spirit of respect for the conscientious convictions of others, and to avoid anything calculated to wound and repel those who differ from us.

—An article in the same referring to Mr. Harrison, the Revivalist, concludes as follows: Our firm conviction is that our country needs men ordained like him by the Great Master, and prepared for a special work. We have had men enough and to spare ordained by Bishops and Presbyters. We of course do not underrate their ability and the importance of the work they are doing; and we believe that not a few of them are in a position to present credentials of that higher ordination without which that of Bishops and Presbyters is a sham. But we maintain that India needs now men of extraordinary power, men like Moody or Harrison to stir up the dormant churches and to shake the country to its centre. Spiritual deadness in the churches of Christendom, though backed by respectability and refinement, is flying before the preaching of men full of the Holy Ghost and power; and the apathy in our churches as well as the tenacity of life manifested by the heathenism around us will yield to the same all-conquering divine influence.

—*Overland Mail*, April 7th The Church Missionary Society having offered to contribute 500*l.* a year towards the support of a Church of England Bishop of Japan, a similar sum to be contributed by the Society for Propagating the Gospel, the Evangelical Protestant Union have memorialised the committee against the payment of any missionaries who are not thoroughly Evangelical.—The committee for the erection of a monument on the Thames Embankment in memory of William Tyndale, who first translated the New Testament into English, have agreed that Mr. J. E. Boehm, A. R. A., should prepare and place the bronze statue, 10 ft. in height.

—A terrible outrage on a Jewish family is reported by a St. Petersburg correspondent. Three soldiers visited a liquor store kept by a Jew, and, refusing to leave, a quarrel ensued, in the course of which the proprietor was shot, his two sons and an infant were killed, the daughter outraged, and her mother severely beaten, the honse being also plundered.

—*Liberal*: The *Statesman* wants to know if most of the Natives after a certain age take opium and find it wholesome. We said last week that the statement was an exaggeration. Since writing the same, we have been going through, in imagination, the whole list of our friends and acquaintances, and have come to the conclusion that while a few indulge in opium for medicinal purposes, the large majority are singularly free in their habits and propensities. The statement that most of the Bengalis after the age of fifty use the drug is, therefere, in our humble opinion, totally unfounded.

—*Subodh Patrika*: We are glad to notice another widow marriage which took place yesterday in Girgaum at the house of Mr. K. Anandrao, Kanarese Translator and Intrepreter, High Court. The name of the bride is Gitabai, widowed daughter aged about 20 of Mr. Balkrishna Vithal of Pandharpure. The bride-groom is Mr. Waman Mahadeo Kolhatkar, at present Translator, Judicial Commissioner's Court at Nagpur.

—*Liberal*: The Theosophical lecture at the Town Hall was a delightful record of personal experiences. The speaker said that in the courss of a few months he had seen at certain *seances* five hundred apparitions of the spirits of other persons. He had also seen a *mahatma* at New York. "When he asked for some proof that this was not a dream, the apparition took off a *puggree* it had on its head and flung it down and vanished. He (the Colonel) had that *puggree* in his possession still." The speaker had also received visits from fifteen *mahatmas* and these included Copts, Tribetans, Syrians, Chinese and others. At a recent meeting presided over by Madame Blavatsky a paper suddenly dropped down into the room in which among other things was the following passage:—"Are their any true patriots in Bengal? Had there been many, we would have sent you here before now; we would have hardly allowed you to remain three years in India, without visiting Calcutta, the city of great intellects and—no hearts."

Thursday, April 27.

—It is re-announced that General Faramorz has been appointed to the chief military command in Herat and will start at once.

—The Str. *Brindisi*, with English Mails, left Aden for Bombay, Tuesday, 11 p.m.

—*Times of India*: The old Secretariat building, which is at present used as the Government Press, is to be demolished after the rains. A new building is to be erected on the site of the old one for the Government Press, at an estimated cost of five lakhs. Measurements are being taken for the new building.

—The *S. P. C. K.* report Rs. 4411 worth of books sold last year.

—*Am. paper*: The late Miss Sarah, Barr, of New York, gave all her property to religious and charitable causes. Her will executed in 1866, named twenty institutions to whom legacies amounting to $620,000 were bequeathed. The remainder of the estate was to be divided among a large number of the same and other institutions. In 1881 she added a codicil to the effect that, her residuuary estate having been largely increased, she desired to select other legatees foa various sums of from $5,000 to $30,000. About thirty of these are named for sharing $455,000 The entire estate amounts to fully $1,500,000 A majority of the institutions are connected with the Episcopal Church; among them are seminaries, colleges and industrial schools in New York, Pennsylvania, Syria, Liberia, Kansas, Iowa, Texas, Ohio, Nevada, Virginia and Colorado. We are pleased to observe that fully two-thirds of this munificent gift of a woman is devoted to the education, protection, medical treatment and reformation of women and children.

—Bishop Bowman has been seriously ill at his home in St. Louis. On Sunday Feb. 19. while preaching in Union Methodist Episcopal Church, St. Louis, he had an attack of vertigo, from which he did not fully recover during the week, On the following. Sunday morning Feb. 26. he preached at Central Church and was again attacked with dizziness. During the week he was very ill. The *Central Advocate* aunounced last week that he was improving.

Friday, April 28.

—Syed Hajee Oosman, said to be one hundred and four years of age, died from the effects of injuries he sustained at midnight on the night of the 24th instant by being run over by a vehicle in the Grant-road, sustaining a compound fracture to his left thigh-bone.

—Deaths last week, 407.

—Coroner's inquests were held yesterday on three distinct cases of suicide by Hindoos, two women and one man.

—Dr. G. Dods of Florence on Malaria: I am perfectly satisfied that one of the most fruitful sources of malaria is *newly turned up soil*, and more especially *virgin soil*. To this cause alone, I believe, can be attributed the unhealthiness which made the island of Hongkong at one time notorious. For many years after the island was first occupied, the inhabitants both civil and military, were decimated by fever. As there is very little level ground on the island, a great deal of levelling and earth cutting had to be done in order to make roads and sites for houses. The soil is composed of disintegrated granite and a kind of ferruginous clay, in which granite boulders are imbedded; and to this day, whenever this soil is denuded of vegetation or turned up for the first time, there is sure to be an outbreak of fever in the vicinity. Houses which have been built on newly levelled ground are always unhealthy at first; and this fact, not being recognised in the early days of the Colony, caused many excellent barracks and sanitaria to be abandoned, which were built on sites which are now perfectly healthy. In 1871 three large barracks, which had been newly built, had to be given up on account of the numerous cases of fever. I was then Acting Colonial Surgeon, and being consulted on the subject, I advised the newly levelled ground on which the houses were built to be either covered with turf or cement. The level area around the buildings was accordingly covered with turf and the scarped sides of the hill with "chunam." In a very short time the barracks were pronounced to be quite healthy. I have no doubt that the same cause which rendered Hongkong so unhealthy, namely, the disturbance of the soil from engineering operations, was the cause of the unhealthiness of Cyprus when first occupied by the British roops.

Selections.

CHRISTIANITY MADE CERTAIN.

BY REV. LUTHER LEE D. D.

No other subject so absolutely needs to be made certain as religion, because no other subject is so important. It should be the subject of our deepest solicitude, because a mistake here might be an irreparable one. Certainty is the first demand in religion, and any religion which does not certify itself in the heart, when it is truly embraced, cannot be of God, and cannot be true, because it is destitute of the first absolutely necessary element. This test will overthrow all forms of paganism and all forms and degrees of infidelity, for they pretend to nothing certain. Infidelity claims to know nothing certainly, with the one exception that Christianity is not true—a thing that cannot be made certain. Religion, to be certain, must present its own sure mode of testing itself. From among many, two texts may be selected which give a test by which Christianity may be made certain:—

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7: 17). The doctrine of this text is, that doing the will of God, as it is taught in the Gospel, will bring a knowledge of the truth of the Gospel.

"He that believeth on the Son of God hath the witness in himself" (1 John 5: 10). A witness supposes there is something to be proved. The thing to be proved in this case is the truth of the record God has given of His Son. "And this is the record, that God has given to us eternal life, and this life is in His Son." This record being proved, the whole Gospel must be true; therefore every believer has the witness in himself and the Gospel is true. This witness is the sum total of Christian experience, the whole of which is in harmony with the teaching of the Gospel.

1. There is a felt conviction of sin, a sense of guilt and condemnation before God. All feel this in a greater or less degree. 2. There is a felt sense of pardon, and a removal of guilt and condemnation. 3. A felt peace of mind and heart—perce with God. 4. A joy that was never felt before—a joy which rises from a sense of the divine presence and favor. 5. A hope never before realized—a hope which reaches beyond the grave and anchors in the land of immortality. 6. A felt and known change of heart, which changes the direction of the desires and aspirations, and the whole moral tone of the life. 7. This whole experience is crowned with the witness of God's Spirit, bearing witness with the believer's spirit that he is a child of God.

This testimony is rendered certain by the fact that it is all a matter of consciousness. This witness within testifies in consciousness. Consciousness is a knowledge of what passes in the mind, or the knowledge which the mind has of its own states and operations. When a person thinks, he knows that he thinks, and knows what he thinks. When a person feels, he knows that he feels, and knows what he feels. And when a person wills, he knows that he wills, and knows what he wills. This testimony is absolutely certain; it cannot be disproved. No witness can get behind it to contradict it. To contradict this witness in any man is to tell him he does not think, feel, and will what he knows he does think, feel, and will. It is to tell him he is not sorrowful when he knows he is sorrowful, and that he is not joyful when he knows he is joyful.

The argument *not* only places Christianity beyond the possibility of a doubt in the mind of a believer, but it exposed the blindness and perverseness of infidelity.

There is a rational and logical evidence by which Christianity is proved true. Acting upon this, and making an honest effort to make it the rule of life, a witness will be developed within which must end all debate. The infidel rejects all the rational and logical evidence, and refuses to test it by experiment. He also rejects all the testimony of experimental Christians; on the testimony of any two of them he would condemn his fellow-man to the prison or the gallows.—(*Zion's Herald.*)

EXPERIENCE.

A REMARKABLE CASE OF HEALING.

We think the following letter will encourage many of God's suffering children.—Ed. *Free Methodist.*

Bro. and Sister Bradfield: I am pleased to answer your welcome letter. We are enjoying health as usual, and specially spiritual health. Praise our Redeemer. I will proceed to answer your questions with regard to my health, which was restored to me so supernaturally. I was taken with that almost fatal disease, diphtheria, on Sunday after returning from church, the 23d of October. Our family sent for the best physician known for treating the disease. He came every day from the first evening; still I continued to grow worse until the next Saturday, when he staid all night, and seemed as if at a loss what next to administer as a medicine. He told me that it seemed to be a test case, and in some way which he could not tell, God would get glory from it, either by my life or my death. My friends gathered aronnd my bedside expecting me to enter the heavenly portals, and my spirit was anxious to drop this "robe of flesh;" but on Monday, Oct. 31, at 7-40 a. m., this portion of Scripture came to my mind: "The prayer of faith shall save the sick;" and blessings of God seemed to fill my soul to overflwing. Suddenly the song—

"He laid his hand on me and healed me,"

so thrilled my entire soul and spirit, and came with such rich, heavenly melody in wave after wave, that I almost felt as if I would arise from my bed, and then I thought perhaps it was all imagination, knowing that I was too weak to arise alone; but praise the name of my Christ, I listened to his Word and Spirit, and arose from the bed and walked into the dining-room. I felt the warm, healthful flow of blood running through my arms and entire system, and I was perfectly well in less time than I can write this. Mother was in the kitchen, and, opening the door, her face turned pale to see me there, but she did not doubt that I was cured when I took hold of her hand and showed her that my strength had returned. Some came in to see if I was still alive, and one said perhaps I might live two hours, another said perhaps I might live until night; but I told them that I knew more than the blind man, that it was not a sinner that spoke the word of healing to my body. My tongue was swollen and coated so that I could not talk distinctly, but when I thought about it and noticed, it was as healthful looking as over in my best health. This was a great miracle, yet the cleansing of the heart is of so much more importance that I am led to praise God as I never have for the clear witness which I enjoy, that his blood cleanses me from all sin, and just now washes my soul whiter than snow. I never had greater faith in God than I now have. I commenced teaching two weeks from my recovery, and have been teaching steadily for over ten weeks, and still the blessings of God are poured out on my poor heart. Four young ladies have been clearly converted since the school began. If you feel so disposed, you may write this for our paper, as it would greatly encourage some other toiling pilgrims on the rough journey of life. It would take me two or three hours to tell you every particular, and the wonderful, merciful dealings of God to me, and the way he opened to me the Scriptures, which caused my heart to burn while he talked with me. Yours in Jesus,

Mary E. Edinger.

Ransom Centre, Mich,, Jan. 23.

EUROPEAN TURKEY MISSION.

THE PEOPLE OF MACEDONIA.

Mr. Jenney, of Monastir, reports of an extended missionary journey, occupying seven weeks, during which he had visited fourteen places for evangelistic work. He writes as follows of the ignorance of the people and the opposition of the Greek party :—

"My heart was saddened as I saw the great ignorance of the people on religious matters. I asked hundreds of times, 'What is Christianity?' or 'Why do you think you are a Christian?' and never received an intelligent answer. The priests are, as a rule, of the lowest class and with scarce education enough to read, while not one in twenty knows or cares to know what he reads. With such leaders, or rather hinderers, what else can be expected of the flock? Besides this, the language used in the Church service has been for centuries the ancient Greek, which no one understands,

"Not one in twenty of the Christian population of Macedonia is Greek, or uses the Greek language. The large majority are Bulgarians. Next in numbers come the Wallachians and Albanians, and last of all the Greeks. Some of the Wallachians use the Greek. Few of the women can more than pass the compliments of the day in that language. These are all counted as Greeks by the Greek party. Two thirds of the so-called Greek party would leave the Greek church and join the Bulgarian if they dared to. The declared aim of this Greek party is, by fair means or foul, to require the Greek language to be used in all the churches and schools so as to make a stronger claim before the Powers that Macedonia should be ceded to Greece. This nine tenths of the population do not desire.

" It is understood in many places that if one expresses a strong desire for Bulgarian schools he will be accused of being an insurrectionist, and sent, if possible, into exile. The poor victim thus falsely charged must either leave, or pay a large bribe for his release, often amounting to $500 or $1,000. To escape this tyranny of the Greek bishops many in several of the cities and villages near Salonica have joined the Catholic party so as to secure the aid of the Austrian and French consuls. They know no more of Catholicism than they do of their own faith. The service in these churches is not Catholic, but the old form in the Slavonic and Bulgarian languages, except that the Catholic bishop when present prays for the Pope of Rome. All that these people gain is the use of the Bulgarian language and the protection of consuls. This contest between the Bulgarian and Greek parties is the greatest hindrance to our work."

GRATITUDE EXPRESSED.

"The Bulgarians everywhere welcomed us, saying, 'Had it not been for your society we would still have been sleeping under the sounds of a dead language.' 'The Americans have given us the Word of God and many other books in pure Bulgarian, and these have awakened in us a longing to know more and be a nation.' Next to the Bible the Bulgarians are very thankful for the *Zornitza*, and many, especially teachers, said 'we owe the Americans a debt of grtitude which we can never repay.' Our paper has broken down opposition to us and our work. Many declare that all that is necessary to make a man a Protestant is to read the Bible with care, and that the intelligent people of Macedonia are Protestants. This is true. But, alas! Protestantism is not always connected with a changed heart.

" We found some who had decided to be on the Lord's side, and some who earnestly asked us to pray for them, and declared their intention to seek the Lord at once. One when told by his parents not to attend our services, replied 'I went there to find Jesus, and I have found Him.'"

EARNEST INQUIRERS.

"One lady teacher was led to come to the house where I was staying, and having seen one error in her old faith, eagerly, for five and a half hours, urged us to show her what is truth. Then—past midnight—almost passionately she asked, 'Can I have the same joy in Christ that you have?' How delightful it was to point that earnest soul to her Saviour. As I told her to pray, she said, 'Teach me how to pray.' Words can never express the joy I felt. As I bade her good-night, which should have been good-morning, I felt that the morn of an eternity with Christ had dawned on her soul. It seemed as if I could cross a thousand seas to have the joy of rendering such a service to one soul.

"Each night we praised God for golden opportunities for presenting divine truth. Gene rally we were kept up till midnight talking about the way of salvation. We felt that the time was too short in each place to do all we desired to do, and often we were entreated to stay longer. I did not find a man who could read who had not a portion of the Bible.—(*Missionary Herald.*)

SPAIN.

The Rev. T. L. Gulick, of the American Board of Missions, writes from Zaragoza as follows :

PERSECUTION OF PROTESTANTS AT NAVARRA.

Among the mountains of Navarra, a few miles from Pamplona, the compact little village of Unzué nestles at the foot of a rocky hill, and looks out upon a plain covered with a forest of ancient oaks, which extends between it and the railroad station, about a mile and a-half away. This peaceful-looking village has lately been the theatre of some strange events.

Two years ago, Cipriana and her husband Andres, Christians who live in Pamplona, went to visit her mother in Unzue, her former home. They distributed gospels and tracts, and spoke to their neighbours of the love of Christ, and of the free salvation through Him. At night their house was attacked by a mob with guns and stones, several shots being fired through the doors and windows. The house was considerably damaged but the inmates escaped with their lives. Last October they again visited their village, and again at night the house was attacked. Two bullets which were fired through the window were flattened against the wall of their bedroom and fell beside their bed.

In the house next to them lives Josefa, a poor widow, with her aged parents and her three young children. As the attack was going on, Josefa heard Andres and Cipriana praying for their enemies, that they might be forgiven and converted. This made a profound impression, and she said to herself, "This must be the true religion." She knows how to read, and from that night has taken the Bible as her only guide. In the face of all the persecution she began to confess Christ openly. On the night of November 20th last, the enemies began an attack upon her house also; and every night, for seven nights in succession, the two houses were besieged with stones and guns. Two doors and five windows were demolished. Bureaus. cupboards, dishes, and inner partitions were broken to pieces. The roofs were in ruins, about half the tiles being broken.

CRUELTY TO THE AGED AND THE WIDOW.

Perhaps some one may ask, "Where were the authorities all this time?" "Sound asleep, of course." Between the priest, the alcalde, and the town council, a supper had been given to the mob, and six dollars were offered them to drive Josefa out of the town. The sixth day, the alcalde received a message from the Governor in Pamplona, telling him he knew what was going on, and that it must be stopped. It is known that the messsge was received and read on Saturday, but the following night the attack was more furious than ever. Josefa's aged father, while in bed, was hit by a heavy stone in the forehead, which cut an ugly gash and left him senseless, His wife and daughter dragged him into a corner, where he remained insensible for a quarter of an hour, and nearly bled to death, his doctor told me. The next morning Josefa escaped for her life to Pamplona, leaving her three fatherless children with their grandparents. I found her, a few days after, in the house of our good evangelist, Don Eulogio Maté, in Pamplona. I decided that it was my duty to visit Unzué, to strengthen and comfort the persecuted. Don Eulogio went with me. We found everything in the two houses in ruins. In some of the rooms the stones had been piled up; from others they had been thrown out into the street. One woman had her pocket full of bullets, which she had picked up in the house. I have before me two which were flattened against an inner wall. There were stains of blood on the bed and other parts, but most had been removed.

ATTEMPTED ASSASSINATION OF PROTESTANT MINISTERS.

By six p.m. it was dark, and Don Eulogio feared it would not be safe to return to the station through the forest; but we decided that it was best to do so. Our presence might expose our friends to another attack. We took a winding path through the forest, and reached the railroad station in safety. I had just opened the door of a carriage, and was on the point of entering with Don Eulogio, who stood beside me, when two or more men fired upon us from behind a low wall about four yards off. I turned, and by the flash of their guns saw two men fire again in my face. Two bullets went through the glass of the door, within three inches of my head, making two smooth round holes the size of my finger. More than eighty bullets, of different sizes, left their mark on the side of the car, but not one hit either of us. This was the more remarkable, as it was bright moonlight, and our assailants were so near to us; we were standing still talking, with our back towards them, and they had the breast-high wall to rest their guns on and take deliberate aim. The Pamplona and Madrid papers which reported the affair said our escape was "miraculous." Several people on the train saw the firing. We learned afterwards that our enemies had lain in wait for us in the forest, expecting to assassinate us there; but, by an overruling Providence, not knowing the road, we had taken a longer path. We are informed that the priest had said, before we left the village, that were it not for his "corona" (shaven crown), he would kill us himself. This priest had been driven out of another village for immoral conduct.—*Ev. Christendom.*

THE DANGER OF AN AGNOSTIC PHILOSOPHY.

Sir.—Can you give me space for some few words in support of the statement of "H. S." that a man who evades "the old argument for the being of God, founded upon the marks of design which every plant and every animal supplies," "cannot at best be more than a clever sophist," "weak in common sense." I would quote from an article signed "Grant Allen," in the *Cornhill* for last January.

Mr. Allen speaks of "flowers which lay themselves out for fertilization," page 23, thus attributing the "design" to the senseless vegetation, instead of the All-wise Creator!

At page 24; he speaks of "blossoms which lay themselves out to attract wasps." How came the blossoms to know there were any wasps? or to feel a desire to attract them? or to know what the wasps would like?

At page 26, he says, "flowers gradually fitted their forms, and the positiou of their honey-glands, to the forms of the bees and butterflies." Clever flowers! And "those (flowers) which laid themselves out for bees and butterflies, would grow to be purple or blue," because (he had assumed at page 25) that "was the colour the bees prefer." Let Mr. Allen sit on a bank where three-bells and white clover are in bloom, and he will see to

which bloosms the bees will go. Again, he says, on page 29, "The night lychnis has taken to fertilization by moths, and as moths can only see white flowers, it has (though a 'descendant of the day lychnis,' which is red) become white."

What a woful exhibition of lack of common sense! How did this descendant of a daylight flower learn that there were any moths at night, and that they could only see white or that they liked flowers, at all?

The whole article is full of such nonsense as this, besides containing many mistakes as to botanical facts, but I must not intrude on your space.

The *Cornhill* for last August had a paper by the same writer on "A Daisy's Pedigree," full of similar absurdities, but I have it not at hand to quote from. It amounted, however, to this—that the flowers bethought themselves that a good plan for getting their seeds well fertilized would be to attract bees to them; and for this purpose some honey would be desirable; so they forthwith proceeded to lay up some honey; and then, in order that the bees might learn where honey was to be had, they changed parts of themselves into gay petals, to act as announcing flags! How came flowers to know there was such a thing as honey, or that bees liked it? Still more wonderful, how or whence did they contrive to get honey?

Far cleverer they must be than Mr. G. Allen! Can he get us some honey, as yet non-existent?

Truly, it is the fool who says there is no God!

March 22. (*Record*)— ALEPH.

FACTS AND COMMENTS.

"Beyond Jordan,"—An evangelical Church of 1,400 souls has been organised at Ur of the Chaldees, the modern Urfa. An Armenian weaver was converted at Aintab, and returning to Urfa, combined evangelical work with his daily toil with the above result.—*New York Christian Advocate.*

In the facts above given we have a distinct revelation of the distinctive characteristics of every true Christian convert, as he is portrayed in the Word of God. He is not only saved himself, "saved by grace," but is "created anew in Christ Jesus UNTO GOOD WORKS," and is a member of "chosen generation," whom Christ has "purified unto Himself, a peculiar people, ZEALOUS of good works." In whatever community he is located, he is there as "the light of the world," and "the salt of the earth"; he is there as a lighted candle, put, not under a bushel, but on a candlestick, to give light to all that are in the house—that is, to all the Church and the world around. Not only is all this expected of him, but with a tongue of fire, and by all means in his power, he is expected and required, on peril of his own immortal interests, to "hold forth the word of life." Such is the inspired portrait, held distinctly before us in the Word of God, of the true Christian convert. And such is, and ever will be, the distinctive characteristics of converts who are born into the Kingdom of God, in the midst of older believers who are "full of faith and of the Holy Ghost," and who are, in their individual, social, and church relations, "shining as lights in the world," and as labourers together with God are "abounding unto every good work." Such converts will, from the beginning of their religious lives, be soul savers, and having "turned many to righteousness," will shine at last "as the brightness of the firmament, and as the stars for ever and ever.

Let us suppose, on the other hand, that a convert commences his religious life, as a member of a church to which such statements as the following are applicable, statements which truly represent the actual condition of a vast majority of our so-called Christian churches. For the past twenty years," said the pastor of the leading Presbyterian Church in the city of Detroit, U.S.," for the past twenty years, I have been earnestly urging the members of my church to engage in active efforts to lead sinners around us to repentance. The result has been simply this, to draw from the mass of these members, and especially from the most influential among them, the honest confession, that they have never put forth any efforts at all in any such direction.

What will be the almost inevitable future of a convert whose spiritual life is begun and continued in the midst of such freezing surroundings. We affirm, without fear of contradiction, that he is quite as likely to "make shipwreck of the faith," as he is to become, what every convert should become, a winner of souls. Will not God, the Judge of all, hold the ministry and church membership responsible for the result? Every convert, on his entrance into the Kingdom of Grace, should find himself encircled with an atmosphere of holiness, and with believers "full of faith and of the Holy Ghost," and everywhere moving and acting in the specific work of saving lost men. In that case, every genuine convert would become an "epistle of Christ, known and read of all men," "a prince who has power with God, and with men" in the Divine work of "perfecting the saints" and "saving souls from death."

When Paul, for example, wrote the Epistle to the Romans, the faith of the saints of God there," was spoken of throughout the whole world." This fact implies that the number of such saints was then very large, and that those saints were "burning and shining lights." By what instrumentalities were the several churches, to which the apostle refers, gathered in? No apostle had ever visited that city. Nor have we evidence that any noted evangelists had been sent there. This wonderful ingathering was evidently made, just as that in Urfa was, by unordained workers, who continued in their ordinary occupations, while their supreme work was saving lost souls. The only Christian Churches then known in the city met in private houses, and the only Churches then existing there were such as steadily worshipped in such houses (see Rom. xvi. 5, 10, 11, 14, 15). The kind of labourers by whom these many churches of believers were gathered in is clearly indicated by the greetings and salutations which abound in this chapter. "Greet Priscilla and Aquila my helpers in Christ Jesus, who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house." These individuals of blessed memory never intermitted their labour as tent-makers. Yet in every place where they stayed for any considerable time, a church of God was gathered and organized in their house. "Greet Mary, who bestowed much labour on us." "Salute Tryphena and Tryphosa, who labour in the Lord." "Salute the beloved Persis, which laboured much in the Lord." Mark the number of women here designated. Here we have a distinct revelation of the chief living agencies, which, as affirmed by Justin Martyr, planted Christian churches in every community then known, and that before the close of the first century of the Christian era. What the Church and the world now need is a ministry "full of faith and of the Holy Ghost," and a membership who, in the power of the Spirit, like that saint of God in Ur of Chaldea, shall "combine evangelical work with daily toil."

How is this end to be attained? How are our converts to be rendered and kept not "a feeble folk," a race of backsliders, who never put forth efforts for the salvation of others, but "burning and shinning lights," "soul savers," "always abounding in the work of the Lord"? There must, we answer, be a return first of all, to the Christ ideal of the purpose and end for which souls are converted to God, that is, not merely their personal salvation, but their being and becoming "lights in the world," "workers together with God" in saving souls from death. There must, in the next place, be a return to apostolic and primitive practice and usage in regard to converts. The reply of the apostles to enquirers after eternal life was "Repent and be baptised every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Nor did the apostles rest, or give converts rest, until the latter did "receive the Holy Ghost." The first concern of the Church in regard to every convert should be his enduement with power from on high for holy living and work. Then will the Church of God no longer be a hospital for invalids, "but an army with banners." How infinite the responsibility of the ministry here! A. Mahan.

—(*Divine Life.*)

Miscellany.

—Am. Marathi Mission Report:

Notes from Wadale.—Dr. Fairbank says:—"For five months of the year 1881, I was away from my field. A visit to the Palani Hills for my health took three months. A visit to Bombay for printing and other Mission work took another. And attending the business meetings of the Mission and our semi-centennial anniversary meetings took a fifth-month. During the remaining seven months, I was living at my village-home in Wadale, in the centre of the district that is under my charge. I have not been laid aside a day by sickness; but, after 35 years of service as a missionary, it is not strange that my vigour and animation are sometimes less than would be desirable. Daily, at least, two hours' exercise, which is sufficiently vigorous to keep up free perspiration, is required for retaining elastic health.

The Girls' Boarding School at Ahmednagar.—Dr. Bissell reports:—"Mrs. Bissell has charge of this school, which has shared largely in the blessings of our Jubilee year. Reference was made in our last report to a grant from our Home Committee for a new school-house. The new building was ready for occupation when the girls came together in June, after the vacation of the hot season. It is a neat, substantial and commodious building, containing six good class-rooms, and a hall in which the whole school can assemble for general exercises. The teachers, having each a separate room, can keep their classes under better control, and the attention of the pupils is more easily held to the lesson before them. Thus the new house contributes both to good order and better scholarship in the school.

The number of girls in attendance has increased to 145, including the day-scholars, who form a considerable portion of the school. This increase is not owing to any effort to bring in more pupils; on the contrary, many making application for admission are refused for want of funds. Most of these girls are the daughters of Christians originally from the lower classes, but about a dozen are from the higher castes. The girls of our native pastors and other assistants are in part supported by their parents, and thus the expenses of the school are considerably diminished.

Our effort is to make the education truly Christian and practical,—such as will best fit the girls for their life-work. The best proof of the success of this effort is seen in the scores of Christian wives and mothers who look back gratefully upon the time spent here, and bless those who have taught them the duties of life, and the best way to meet them. Ten of the older girls were received to the communion of the church near the close of the year.

The Indian Female Normal School and Instruction Society have for many years made a grant for five scholarships, and the support of three teachers in this school.

The School at Wai.—Mr. Bruce says:—"A school has been carried on in the Maharwada of Wai during the greater part of the year.

Owing to the opposition of many of the parents, the school was commenced under less strict rules than we are wont to apply to our schools. Still, I was surprised, on visiting the school sometime afterwards, to find that the parents objected to the singing of Christian hymns, to the teaching of the Bible, and to payment of the fees of one anna a month for each pupil. I gave instructions to the teacher in regard to each of these points. A few days afterwards I received a note from the teacher, saying, that the parents would not submit to my rules, and that the boys had all left the school. I insisted that the three rules should be observed, or the school given up. Then, after some days, I was told that the people had consented to the singing of hymns and the teaching of Scripture, but that they could not pay the monthly fees. They were informed that the school would not be started again except on that conditiou. Seeing no remedy, they yielded at length, and the school was opened again, after an interruption of several weeks."

Bible-Women at Ahmednager. — Mrs. Bissell reports:—"My own work among the outside women has been much interrupted during the past year, first by the serious illness of our boys, then by a short stay upon the Hills, and afterwards, for nearly two months, by cholera in the city. The work of the Bible-women also has gone on less steadily than usual. Two or three of them have been very ill, and one has been sorely afflicted in the loss of two children. Some plans, which had been made with a view to more efficiency in the work, had to be laid aside on account of sickness, which necessitated removals. A few of the Bible-women, however, have been able to continue their efforts during most of the year.

One women had been transferred to a distant station, and was quite enthusiastic over the beginnings of her work there. She asked very earnestly for the prayers of her sisters that a blessing might attend her labours. One mentioned peculiar trials to which she and her associate had been subjected from an old gosavi who withstood them in many places, and who managed to keep the good will and confidence of the people, although these women had often warned them to beware of him. At last they were convinced, when one, who had especially trusted and entertained him, found, after his departure from the place one day, that his own wife was missing, and did not return! "It was the truth," they said, "that these women told us, and we'll never listen to him again." And now the Bible-women find ready listeners to their story in those villages. It was the known purity of their own lives that secured this triumph for them, and we cannot be too thankful for such a result."

TELEGRAPHIC NEWS.

London April 21st: An acrimonious debate took place in the House of Commons last night respecting a police circular issued in Ireland, which states that police escorts accompanying magistrates will be absolved from all blame if, when suspecting an attack, they should shoot innocent parties. Mr. Forster disavowed the circular, which, he said, was indiscreet.—Mr. Redmond, member for New Ross, has been suspended for vilifying Mr. Forster.—At a meeting of the shareholders of the Oriental Bank Corporation, the Chairman said that the directors had never entertained the idea of the amalgamation of the East Indian Exchange Banks. Mr. Charles Robert Darwin L. L. D. F. R. S. is dead.

22nd: A party of 200 "Moonlighters," whilst attacking a homestead at Listowel last night, were attacked and fired upon by the police, who wounded and captured fifteen of them.—The house of Commons negatived a mation brought forward last evening for a Select Committee of inquiry into the working of Cooper's Hill Training College.—The Marquis of Hartington oppored the motion, on the ground that it was premature.—The prospectus of the British North Borneo Company has been issued with a capital of £2,000,000 sterling.

23rd: The Hon'ble Sir Charles Sargent has been appointed Chief Justice of Bombay in succession to Sir Michael Westropp.—Mr. Methew Henry Scott, of the Bombay Civil Service, has been appointed a judge of the High Court, Bombay.—The Canadian House of Commons has unanimously adopted an address to Her Majesty the Queen, praying that self-government similar to that existing in Canada may be granted to Ireland, and that all Irish political prisoners to pardoned.

24th: The new Judge appointed to the High Court of Bombay is Mr. John Scott, the Vice-President of the International Tribunal in Egypt, and not Mr. Methew Henry Scott as at first stated.—Mr. Evans, the special correspondent of the *Manchester Guardian*, who was imprisoned at Ragusa in March last for acting in collusion with the insurgents, has been released.—The remains of the late Professor Darwin will be buried in Westminster Abbey on Wednesday next.—Sir Erskine Perry, dead.—Mr. Gladstone made his annual financial statement in the House of Commons this evening.—The Right Honourable gentleman said that the revenue for the past financial year amounted to £85,812,500, and the expenditure to £85,500,000. He estimated the revenue for ensuing financial year at £85.187,500, and the expenditure at £84,625,000. Mr. Gladstone said he proposed to apply the surplus to the relief of local taxation. He also proposed to increase the tax on carriages. There will be no remission of taxatiou. In the revenue arising from alcoholic liquors there is a falling off of £732,000. Mr. Gladstone drew attention to the increase in the workmen's savings.—The Marquis of Hartington, replying to a question in the House of Commons, said that proposals had been submitted to the Indian Government in order to remedy the stagation of promotion existing in the Cavalry cadres.—The Marquis of Hartington has written a letter to Mr. Macarthur, stating that he will consider with great care the case of the ex-Guicowar of Baroda.—Mr. Parnell, whose parole has expired, surrendered himself to-day at Kilmainham jail.—Mr. Gladstone gave a notice in the House this evening of a resolution forbidding any mixtures in coffee, with the exception of chicory.—The National Bank of India pays no dividend for the past half-year, and has taken £24,750 from its reserve fund to meet losses arising from the unfavourable results of forward exchange operations and the depreciation in the value of Government securities.

Ismailia, 24th: There is a perfect block in the Canal, fifty steamers being stopped in their passage through the successive groundings of the steamers Harter and Cames.

25th: The block in the Canal has been cleared, and traffic is proceeding.

Rome, 26th: A protocol has been signed between Sir Alfred Paget and Signor Mancini, on behalf of the British and Italian Governments respectively, in which Italy's right to construct fortifications in defence of Assab, as being Italian territory is recognised.

Vienna, 26th: A proclamation has been issued by the Austrian Government granting an amnesty to the Bosnian insurgents.

London, 26th: Mr. John Freeman Norris, of the Western Circuit, has been appointed a judge of the High Court of Bombay.—Mr. Stanley, the Conservative candidate, has been elected Member of Parliament for West Somerset, unopposed.

27th: Great festivities are taking place at Windsor. Her Majesty the Queen yesterday created the King of the Netherlands a Knight of the Garter.—Mr. Gladstone made a statement in the House of Commons last night concerning the araears of rent iu Ireland, and announced hie intention of introducing a Bill dealing with the question during the present session.—The application of the United States Government on behalf of the convict Lamson, on the ground of his insanity, having been finally refused by the Home Secretary, the capital sentence will be carried out to-morrow.—General George Campbell, dead.

PASSENGERS SAILED.

Per Str *Merton Hall*, 27, for Liverpool:

Mrs Pendlebury and 4 children, Mr and Mrs A H Benton and 2 children, Mr Higham and 2 children, Miss Pratt, Miss Tonissant, Mr and Mrs Ismay and 2 children, Miss Ismay, Mrs Davies and 3 children, Mr and Mrs Alexander and 3 children, Miss Jacobi, Miss Gibson, Major Knox, Lieut Hu t, and Mr and Mrs Wylie Lord.

Per P and O Str *Deccan*, 28:

For London—Mr and Mrs J Frizelle, Mr and Mrs Green and infant, Miss Green, Mrs and Miss Cleveland, Mr and Mrs J W Fordham, child and infant, Mr and Mrs Ritche, 2 children and 2 infants, Mrs O'Connell, 2 children and 2 infants, Mr and Mrs Knight, two children and 2 infants, Lady Phayre, Miss Phayre, Mr M Venis, Mr C de Hoscar, Mr A de Hoscar, Col and Mrs Des Barres, Mrs N John, Miss John, 1 child and infant, Mr and Mrs D Cooke and infant, Master Allen, Major and Mrs C F Marriott, Mr and Mrs Dyson, Mr and Mrs Dunnett and 2 infants, Mr D Jones, Col L H Williams, Mr E Dyer, Surg Major G Hutchison, Mr C Freeborough, Lieut Col A C Twenty-man, Mrs Twenty-man and child, Mr B Leah, Miss Polehompton, Miss Wahab, Mr and Mrs J R Mackintosh and infant, Mr M F Runciman, Mr J Newton, Dr and Mrs C N Kernot, Mr R Carnish, Mr H Crisp, Lt C W Cunliffe, Col and Mrs Tucker, Lieut Short, Major C de Grame, Mr James Jarman, Mr J Nicholls, Mr and Mrs Goslett, Master Frizelle, Mr J Hayward, and Mrs Becket and infant.

For Brindisi—Mr and Mrs J Simson, child and infant Hon Mr Justice Oldfield, Mrs and Miss Oldfield, Hon Whitley Stokes, Mr H J Cotton, Mr and Mrs J Grieve, Mr T C Lethbridge, Miss Swaine, Mr F L Reid, Col J W Hughes, Mr and Mrs Koop, Mr H M Thompson, Mr H J Parsons, Mr E J Barton, Mrs and Miss Berrill, Lieut Col H Bushman, Mr W W Blank, Mr G L Lang, Col Lang, Mrs and Miss Lang and 2 children, Major Nisbet, Capt Macpherson, Major W J Heaviside, Surg Major A Skeen, Mr R E Hamblen, Mr M K Angelo, A gentleman, Major D W and Mrs Inglis and infant, Mr E Morrison, Mr C A Lawson, and Dr Turton.

For Venice—Mr A Grant, CS, Major G L Hewett, Mr E Dalgleish, Major Legge, Mr W H Hayden, Surg Major G Hutchinson, Mr A Macnaughton, Mr R M Dawnie, Mr Voight, Mr Madge, Mr McNair, and Mrs Vinian.

Domestic Occurrence.

MARRIAGE.

MUNGAAIN—SYKES—April 26, at St. Andrew's Bombay, by the Rev T H Greig, George Walter Mungavin, Indo-British Telegraph, to Ella Sykes.

DEATHS.

PRICE—March 25th, at Blackheath, suddenly of disease of the heart, William Samuel Price late H E I Co's uncovenanted senice Bombay aged 70 years.

ANDERSON—April 20, at Norwood, William Mather Anderson, Chief Manager of the Oriental Bank Corporation, of congestion of the lungs. (By telegraph).

NAILER—April 22, at Bombay, Charles Frederick, eldest son of Captain and Mrs. Nailer, aged 2 years, 5 months, and 14 days.

ROW—Sunday April 23rd, at Coimbatore, Francis Henry aged 3 months, third child of Rev I F Row of Coonoor.

HARKINS—April 25, at Mazagon, Mr Peter Harkins, Foreman Engineer, B I S N Co., Ld., aged 46 years.

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Rev. J. Shillidy, 31st March 1883, Rs. 7-10; Mrs. Sedgwick, 31st December 1882, Rs. 6; J. H. Irvine, 15th June 1882, Re 1.

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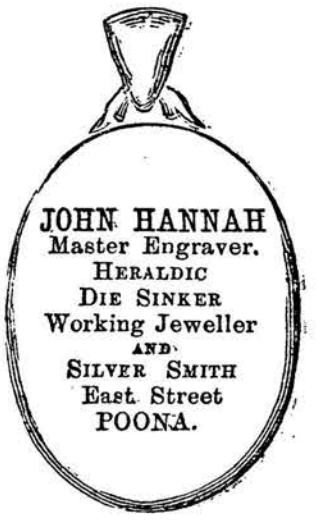

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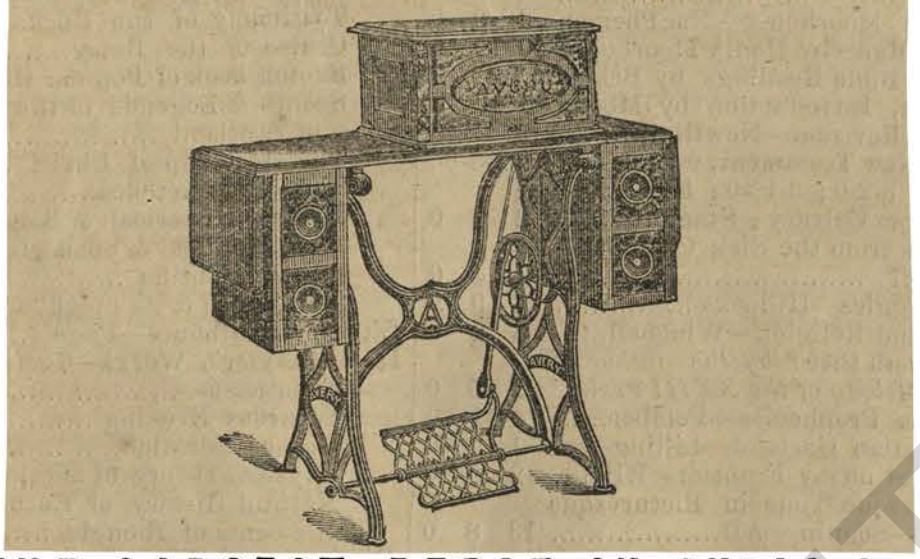

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